

# MEMOIRS OF LITERATURE.

MONDAY, May 12. 1712.

I.

A FULL CONFUTATION OF  
WITCHCRAFT: More particularly  
of the Depositions against JANE  
WENHAM, lately condemn'd for a  
Witch at Hertford. In which the  
Modern Notion of Witches are over-  
thrown, and the ill Consequences of  
such Doctrines are exposed by Argu-  
ments, &c. In a Letter from a Phy-  
sician in Hertfordshire to his Friend  
in London. London: Printed for  
J. Baker at the Black Boy in Pater-  
Noster-Row. 1712. in 8vo. Pagg.  
48.

WHEN I read the Book relating to  
the Trial of *Jane Wenham*, which  
I have mention'd in the 100th  
Page of this Volume; far from being con-  
vinc'd that she was a Witch, I was a little  
surprised that she should have been found  
guilty of conversing familiarly with the De-  
vil in the Shape of a Cat. The Author of  
this Discourse complains that there is a great  
Credulity in the Country. He expresses  
himself upon that Subject in very Emphati-  
cal Words, and makes a very Judicious Re-  
flection. "I am fully aware (*says he*) to  
what Hazards a Man of a publick Chara-

cter exposes his Reputation to, in talking  
freely, much more in writing on such a  
Topick, especially in the Country, where  
to make the least doubt, is a Badge of In-  
fidelity; and not to be Superstitious,  
passes for a dull Neutrality in Religion,  
if not a direct Atheism. And here, Sir,  
I cannot but envy one Privilege you enjoy  
in Town, which is a Freedom of Thought  
and Talk, whilst we are very often reduced  
to the Necessity of swallowing the great-  
est Improbabilities, without the least  
Change of Countenance, for fear of of-  
fending any Bigot of Figure. To offer  
any Reason in Bar of their Persuasion,  
would be call'd an attempt upon their  
Judgment; so that in all popular Errors,  
if we discover the least Incredulity, we  
run the risque of being taken for Men of  
no Religion; or if we pretend to be im-  
plicit Believers, we play the Hypocrite  
with our Reason and Conscience".

The Author adds, that he will by no  
means countenance any Error, that may be  
prejudicial to Mankind; and then bestows  
a just *Encomium* upon the Learned Judge,  
whose Wisdom did so eminently appear at  
the Trial of *Jane Wenham*. "But as to my  
own Part, (*says he*) who never yet came  
under the slavish Ties of popular Com-  
pliances, or ever suffer'd my Judgment to  
mingle with the Crowd, am not very ten-  
der of contradicting any Opinion, how  
powerfully soever supported, where I see  
any Tendency in it towards enslaving  
Man-



" Mankind, or establishing Error on the  
 " Foot of Pride and Superstition. I am  
 " glad so judicious and penetrating a Judge  
 " went the Circuit, who could not be im-  
 " posed upon by the stale Artifice of Exor-  
 " cisms, or suffer his Faith to bend to an  
 " enchanted Feather. His rational Distrust  
 " of so many Improbabilities, I hope, will  
 " be a lasting Precedent to others in that  
 " venerable Station; so that hereafter we  
 " may not have that waste of human Blood  
 " in every Village, upon the wild Testi-  
 " monies of a Brain-sick People, who often  
 " stand in need of dieting and shaving them-  
 " selves".

This small Piece being in every body's  
 Hands, I think I need not give a further  
 Account of it. But I shall beg leave of the  
 Readers to insert here the remaining Part of  
 my Extract of *Henry Boguet's* Discourse con-  
 cerning those Sorcerers and Witches, who  
 were condemned by that Judge.

## H.

A FURTHER ACCOUNT of HEN-  
 RY BOGUET's Discourse concern-  
 ing Sorcery and Witchcraft, taken from  
 the Trials of many Sorcerers and  
 Witches, (condemned by that  
 Judge) †.

*James Bequest*, and Three Women, viz.  
*Claudia Jomproust*, *Claudia Jamguillaume*,  
 and *Thereseanne Page*† confess that they  
 had transformed themselves into Wolves,  
 and kill'd several Children, whom the Au-  
 thor Names. They added that in the Year  
 1597 they met near *Longchamps* two Children  
 of *Claudius Bault*, a Boy and a Girl, and that  
 they kill'd the Girl, but the Boy made his  
 escape. Besides, they confess that they had  
 eaten up some of the Children above men-  
 tioned; but they left their right Side un-  
 touch'd. These Murders were confirmed by  
 the Parents of those Children, and by many  
 other Persons of *Longchamps* and *Orcieret*,

who deposed that their Children *had been de-  
 stroyed by Wolves*, at such a Time, and in  
 such a Place. We are also told that the four  
 Prisoners had been at the Devil's Meeting.  
 'Tis not improbable that they were all put  
 to the Rack; and therefore it were to be  
 wish'd, Judge *Boguet* had told us what they  
 confess when put to the Torture, and what  
 they declared before they suffered that Tor-  
 ment. Such a Distinction would be of  
 great Use to us. The District of *St. Claude*  
 being full of Wolves, it was no wonder that  
 several little Children should be destroyed  
 by those ravenous Beasts. But the silly  
 Country People, being told from their In-  
 fancy that Sorcerers and Witches turn them-  
 selves into Wolves and eat up little Chil-  
 dren, ascribed the Destruction of those In-  
 fants to some of their Neighbours, whom  
 they look'd upon as Sorcerers. The latter  
 no less weak and silly than their Accusers,  
 being frighted and tortured, and being ask'd  
 a thousand captious Questions, might with-  
 out any wonder own themselves guilty of  
 such a *Metamorphosis*, to put an end to their  
 Torments. Nay, one may easily conceive  
 that in such a Case they might tell a great  
 many Particulars relating to their pretended  
 Crime, in answer to the many Questions of  
 a violent and credulous Judge.

I have been assured that the last Person  
 tried for Witchcraft at *Neufchatel*, ('twas  
 an old Woman,) being put to the Torture,  
 endured it with great Constancy, without  
 making any Confession. That Woman was  
 recommitted to Gaol, and the Judges were  
 resolved to put her again to the Rack. But  
 one of them desired his Colleagues that he  
 might be allowed to speak to her in private:  
 Which being granted him, he had no sooner  
 began his Discourse than the Prisoner begg'd  
 of him not to torment her any more, but  
 forthwith to put her to death. She said she  
 was certainly a Witch, and could not bear a  
 second Torture. The Judge having made  
 his Report, it was resolved that the Prisoner  
 should be set at Liberty, as being innocent  
 of the Crime charged upon her; and, as I  
 have already said, she is the last Person that  
 has been tried for Witchcraft at *Neufcha-  
 tel*.

There is no doubt but that the Country  
 People in the Territory of *St. Claude* had  
 imbibed this Opinion about *Lycanthropes*  
 from their younger Years. Which may be  
 con-

† See the first Extract above, Pag. 100. & seq.



confirmed by the Testimony of our Author, who says that such Things *had been seen there at all times*. He tells \* us, that in the Year 1521. three Sorcerers, viz. Michael Udon, Philibert Montot, and one Peter, were executed, after having confest that they had changed themselves into Wolves, and eaten up several Children. He adds, that the Picture of those Three Sorcerers had been seen ever since in the Church of the Dominicans at Poligny, and done over some Days before. Thus Men, not contented to fall into a shameful Credulity, will besides perpetuate the Memory of their extravagant Fancies by Monuments exposed to the publick View.

The Four *Lytanthropes*, tried by Judge Boguet, were burnt alive.

William Villermoz. would have been condemned to the same Punishment, had he not been found Dead in the Prison. I believe he died of Grief and Misery. His Trial was attended with a very remarkable Circumstance. His Son, a Boy of Twelve Years of Age, deposed against him. The first time he appeared against his Father, the old Man said he did not know him, and that his Son did not wear such a Coat. Whereupon the Boy pull'd off his Coat; but his Father maintained still that he was not his Son. He had not seen him since he was

committed to Prison, which was four Months before. At last the Prisoner knew him, after a long Consideration, and said he was his Son Peter. This, and some other Circumstances, make me believe, that the poor Man was grown crazy during his 4 Months confinement. The Boy deposed that his Father had carried him *two Years before* to the Devil's Meeting. Whereupon his Father cried out like a Madman, and said, *Child, thou wilt undo us both*; and then he threw himself upon the Ground so violently, that every body thought he had kill'd himself. Having recover'd his Spirits, he denied that he had been at the Devil's Meeting, and that he had carried his Son thither. His Answers were attended with great Imprecations.

Some few Days after the Boy was brought in again to witness against his Father, who continued to deny stoutly the Crime charged upon him. It was, says Judge Boguet, a thing no less strange than lamentable to assist at those Confrontations; for a close Confinement had made the Father very pale, and very much dejected: He bewailed; he cried out, and threw himself upon the Ground. Sometimes when he had recover'd himself, he told his Son with a calm and amiable Voice, that he might do what he pleased, but he would never cease to look upon him as his Son. The Boy remained inflexible, and persisted in his Depositions. The Sentence, to be pronounced against his Father, had he not died in Prison, ran upon these Reasons among others, 1. That there was a common Report of his being a Sorcerer. 2. That his Mother was suspected of being a Witch. 3. That he had never shed any Tears at his Trial. 4. That he himself had offer'd of his own Motion to be searched, in order to know whether he had been mark'd by the Devil. 5. That he had made horrid Imprecations in his Answers. Let the Readers judge, whether such Reasons ought to be urged in a case that concerns a Man's Life. But we need not wonder that they should have been alledged by such a Man as Henry Boguet, since he declares (pag. 225.) that it is his constant Opinion, that Sorcerers ought to be put to Death upon the least ground. He condemned a Woman, whose Name was *Claudia Gaillard*, to expire in the Flames, partly upon such Grounds as I have just now mentioned.

\* The Passage ought to be inserted here in the Author's own Words. "Ceux de ce pais (Franche Comte) le doivent aussi bien sçavoir que beaucoup d'autres peuples, parceque de tout temps l'on y a veu des Loups garoux. Et en l'an 1521. l'on exécuta trois Sorciers, Michel Udon de Plane, qui est un petit village sur Poligny, Philibert Montot, & un nommé Gros Pierre, qui confesserent qu'ils s'estoient mis en Loups, & qu'ils avoient tué & mangé en ceste forme plusieurs personnes. Michel Udon étant en loup fut blessé par le Sieur de la Chasnée, qui l'alla trouver en une cabane, où sa femme le pensoit de sa playe: Mais il avoit repris pour lors sa forme d'homme. L'on a veu de tout temps des Tableaux de ces trois Sorciers en l'Eglise des Jacopins de Poligny; mesmes que l'on les a rafraichy des peu de jours en a". Pag. 180, 181.



I shall conclude my Account of this Book with the Trial of *Rollande du Vernois*, a Woman of Thirty Five Years of Age. After she had been confined to a close Imprisonment, she told one Day the Jaylor, that she was willing to confess the Truth, provided she should be removed from the Place where she was, and *allowed to warm her self*. The Judge happen'd to be there at that time, and carried the Prisoner to the Fire-side. As she was warming her self, being ask'd whether she had been at the Devil's Meeting, she answered that she had been there once near the Village of *Coirieres*. The next Question was, What she did there? To which she gave no Answer, saying only that she was possess'd with a wicked Spirit, who hindred her from speaking the Truth, and whom she felt in her Stomach, shewing at the same time the Place where her Pain did lie. Then she fell upon the Ground, and began to bark against the Judge like a Dog, rolling her Eyes with a ghastly and frightful Look. Soon after she came to her self again, and confess'd, 1. That she had not been at the Devil's Meeting for the last Half a Year. 2. That she had been carried thither by one *James*. 3. That the Devil appeared there in the Shape of a large black Cat. 4. That the whole Assembly kiss'd his Back side.

Afterwards the Devil began to torment her more violently than he had done before; and she further confess'd, 1. That she had given up her self to the Devil at his Meeting. 2. That she had renounced God and her Baptism. 3. That the Devil knew her twice at a Place call'd *Croja*. After this Confession the Devil stop't her Mouth, and she fell a barking like a Dog. Whereupon the Company went away.

The next Day she declared, among other things, which I omit as being no ways essential, that one *James* had sent the Devils into her Body with an Apple that he gave her. After this Declaration, she happen'd to be so violently tormented, that it was thought expedient to get her exorcised.

Accordingly the next Day a Priest came in, and first of all commanded the wicked Spirit to tell his Name. He answered, that his Name was *Cat*. Being ask'd whether he was alone? He replied, that he had a Companion call'd *Devil*, and that *James* had

sent them into the Body of *Rollande*. The Priest went on, and enjoined them to come out. They answered, that their Time was not come yet. Then there happen'd a great Struggle between the Priest and the Two Devils: The Priest used many Prayers and Conjurations; and the Devils defended themselves with Banters and Blasphemies. Sometimes the Woman look'd upon the Priest with an angry Countenance; sometimes she shook her Head; and sometimes she wrested her Mouth by way of Derision. The Virtue of the Cross proved ineffectual. *Rollande* was not only sprinkled with a great deal of Holy Water; but Two Men took hold of her, and poured it into her Mouth as fast as ever they could; which made the Devils cry out that they had enough on't. The indefatigable Priest renewed his Exorcisms, and commanded the Devils to go into the deepest Part of Hell. One of them answered, that his Time was not come yet. The Priest went on with great Zeal; and at last that Devil said he would quickly come out. Whereupon the Woman put her Hand on her Stomach, and moved it upwards to her Throat, which began to swell. But the Night coming on, the Company retired, and left her alone. About Seven or Eight a Clock at Night, one of the Devils came out through her Mouth in the Shape of a Black Slug: It took Two or Three Turns upon the Ground, and then vanish'd away, as *Rollande* declared the next Day.

The remaining Devil, whose Name was *Cat*, made her dumb for the Space of Three Days. He proved more troublesome than the first: The Priest betook himself to his Conjurations: The Cross and the Holy Water were not neglected. That Devil bark'd and stormed furiously, when he heard the Name of Jesus, and of the Blessed Virgin. Being commanded to come out, he answered that he would not, and that his Time was not come yet. He continued to torment the Woman more than ever, till her Throat began to swell as the first time. In short, the Devil refused to obey: The Priest used all his Skill to force him out; but it was to no Purpose, and it being late every body retired. Two or Three Hours after the Second Devil came out in the same Manner and Shape as the former.

It seems to me, either that this Woman was distracted, or that knowing the Danger the



she was in of being condemned for a Witch, she pretended to be possess'd with the Devil to come off the better. The Author tells us, that *Rollande* being delivered from the wicked Spirits, who tormented her, denied nothing of what she had confess'd before, except that the Devil knew her. She confess'd some other things to her Prejudice, which I need not mention. But I must observe, that she pretended to clear her self by saying, that the Confession which she had made, did not proceed from her, but from the Devils who spoke through her Mouth. At last she was condemned and burnt the 7th of November 1600. Judge *Boguet* sums up the chief Reasons of her Condemnation, most of which are very impertinent.

I have by me several curious Passages relating to Witchcraft, which I shall insert in these *Memoirs*, if ever I hear of another Trial like that of *Jane Wenham*. What *Livy* says of Prodigies might be applied to Witchcraft: *Prodigia* \* — *multa nunciata sunt, quæ quo magis credebant simplices ac religiosi homines, eo etiam plura nunciabantur.*

## III.

DISSERTATIO THEOLOGICA de SPIRITUS SANCTI cum Patre & Filio Adoratione & Glorificatione, contra V. CL. GUL. WHISTONUM, quam consensu Vener. Colleg. Theol. Præsidi D. GOTTFRIDO OLEARIO, S. Th. P. P. ad D. XX. Octobr. A. MDCCXI. pro complemento primi Gradus in Auditorio Majori solenniter defendet Autor M. JOH. FRIDRICUS BURG, Wratislav. S. Theol. Baccal. Lipsiæ. Literis Titianis.

\* Tit. Liv. Lib. XXIV. Cap. 10.

That is, *A THEOLOGICAL DISSERTATION* against Mr. Whiston, shewing, that the HOLY GHOST ought to be worshipp'd and glorified with the Father and the Son; maintain'd at Leipfick the XXth of October, 1711. by the Author M. JOHN FREDERICK BURG, of Breslaw, Batchelor of Divinity. Leipfick. in 4to. pagg. 52.

THE Author of this Dissertation complains, that the *Socinian* Heresy makes a dark Progress in the Christian World, and that *Arianism* has been openly revived by Mr. Whiston. Those Two Reasons, especially the latter, moved him to pitch upon this Subject, being to maintain a Theological Thesis in order to take his Degree. Mr. Burg has managed this Controversy with great Moderation, and seems to be one of those Divines, who believe that an Heretick; not condemned by his own Conscience, may \* be a good and virtuous Man; for speaking of the Author, whose Doctrine he confutes, he gives him good Words, and calls him *Virum non malum, nec incelebrem, nec indoctum.*

Our Author, in order to justify the Doxology that is used in the Christian Churches, examines this Question, which is properly the Subject of his Dissertation, viz. Whether we ought to say. *Glory be to the Father, and to the Son, and TO the Holy Ghost*, or, *Glory be to the Father, and to the Son, IN the Holy Ghost.*

In the First place, Mr. Burg alledges several Passages of the New Testament to prove the Divinity of the Holy Ghost, and his Unity with the Father and the Son. He observes, that the Holy Spirit is frequently mentioned in the Sacred Writings with the Father and the Son. He very much insists upon the Form of Baptism, *In the Name of the Father, and of the Son, and of the Holy Ghost*; from whence he proves the supreme Authority of the Holy Spirit, his Invocation, &c. He draws another Argument for the Divinity of the Holy Ghost from his

\* See the 1st Volume of these *Memoirs*, pagg. 294. col. 1. being



being the Author and Distributer of all Spiritual Gifts, &c. I shall not enlarge upon this Part of our Author's Dissertation, because every body knows what Passages of the Scripture are generally alledged for the Divinity of the Holy Spirit, and his Consubstantiality with the Father and the Son. I shall only observe, that the Author explains those Passages like an able Divine, and that they are attended with several Judicious Quotations out of the Ancient Fathers.

The Socinians and the new Arians, says the Author, affirm with great Confidence, that no Adoration was paid to the Holy Spirit in the First Ages of Christianity; from whence they infer, that we have no manner of Reason to make the Divinity of the Holy Ghost one of the Fundamental Articles of the Christian Faith. Mr. Burg owns, that if their Assertion were true, it would very much prejudice the Doctrine which he has undertaken to prove. But, says he, we have nothing to fear: It is no difficult thing to shew, that the Christians of the IId and IIIId Centuries believed, that the Holy Spirit ought to be worshipp'd and glorified.

Here follow some of the most considerable Passages quoted by the Author. Justin Martyr (a), speaking in the Name of all the Christian Churches, says, Αλλ' ἐκεῖνον τε (θεόν), ΚΑΙ τὸ παρ' αὐτοῦ ΥἴΟΝ ἐλθόντα ——— ΙΝΕΤΜΑΤΕ τὸ πνεῦμα τὸ ἁγίον ΣΕΒΟΜΕΘΑ καὶ ἹΠΟΣΚΥΝΟΥΜΕΝ λόγῳ καὶ ἀληθείᾳ ΤΙΜΟΥΜΕΣ. That is, We REVERENCE and WORSHIP him (God); And the SON who came from him ——— AND the Prophetical SPIRIT, HONOURING them with Reason and in Truth. The Author observes, that the same Honour and Adoration are ascribed in this Passage to the Father, the Son, and the Holy Ghost. *Chrysostom* (b) praises and gives thanks to the Father, and to the Son, WITH THE HOLY GHOST: αἰνῶντες ἐν χάριτι αὐτοῦ, τὸ πνεῦμα τὸ ἁγίον, καὶ υἱὸν ——— ΣΥΝ ΚΑΙ ΤΩ ἁΓΙΩ ΙΝΕΤΜΑΤΙ.

Mr. Burg lays a great Stress upon a Passage of Origen in his Book *de Oratione*, as he has read it in a MS. lodged in the Library of Trinity College at Cambridge: Δοξολογίας ἐν

τῇ ἀρχῇ καὶ τῷ πνεύματι τῷ ἁγίῳ λεκτικόν τε καὶ, διὰ τοῦτο συνδοξολογούμενα, ἐν τῷ αἰνῶντι πνεύματι συνιμμενόμεΝΟΙ. Whereas in the Printed Copies we read συνιμμενόμεΝΟΙ. See the Oxford Edition, pag. 134. Mr. Burg quotes another Passage of Origen in the VIIth Section of this Dissertation, to which he refers the Reader.

In the next Place, the Author mentions a Passage of *Julius Africanus*, and another of *Dionysius Alexandrinus*, as they are quoted by St. Basil (ad Amphilocho. Cap. XXIX.) I shall not insert them here, because they are only Quotations of a later Father.

Mr. Burg proceeds to the Dialogue entitled *Philopatris*, among the Works of *Lucian*, and finds another Proof for the Invocation of the Holy Ghost in these Words of *Tripho*n, who acts the Part of a Christian in that Dialogue. I shall only set down the Latin Translation of that Passage. By whom therefore shall I swear, says the Heathen Interlocutor. *Tripho*n answers him: Per Deum in supremis dominantem, magnum, immortalem, coelestem; Filium Patris; SPIRITUM ex Patre procedentem; unum ex tribus, & ex uno tria. Hæc tu Jovem puta, hunc existima Deum.

Lastly, the Author observes that among the frequent Doxologies, to be found in the *Apostolical Constitutions*, there are almost as many with these Words συν τῷ αἰνῶντι πνεύματι, with the Holy Ghost, as with the Words, ἐν τῷ αἰνῶντι πνεύματι, in the Holy Ghost. Mr. Whiston pretends that all those Places have been corrupted by the Orthodox; but Mr. Burg says he does not prove it: Non probat tamen, manifestè Hypothesi servit. Our Author does not believe that the *Apostolical Constitutions* were written by St. Clement, or by the Apostles: He calls them *frigidum opus*: But he is of Opinion that the Forms of Prayer, interspersed through that Work, are more ancient than the Council of Nice.

Mr. Burg infers from the Passages of the Holy Scripture, which he has explained, and from the Testimonies of the Primitive Church quoted by him, that all Christians may say, Glory be to the Father, and to the Son, and TO THE HOLY GHOST.

The Heterodox Writers of our Age (says he,) and Mr. Whiston, among others, tell us that the Christians before the Council of Nice always invoked and glorified God the Father WITH the Son, or THROUGH the

(a) In his IId Apology according to the Editions, pag. 97.

(b) Lib. III. Cap. 12. pagg. 266.



the Son, IN the Holy Ghost. Our Author does not deny that such a Doxology was frequently used in the Primitive Church; but he undertakes to prove that it is not contrary to the Doctrine of the Holy Trinity generally received in all Christian Churches. He alledges several Reasons, most of which are Theological, to prove his Assertion; but I could not give an Ac-

count of them without being too prolix. This Dissertation seems to me to be one of the best Pieces, that ever was written upon that Subject. The Author is both Learned and Judicious, and will doubtless prove \* one of the most Eminent Divines of the Lutheran Churches.

\* Mr. Burg is a very young Man.

## HOLLAND.

THE first Part of a new Journal entitled, *A Critical History of the Commonwealth of Learning, both Ancient and Modern*, has been lately publish'd.

*Histoire Critique de la Republique des Lettres, tant Ancienne que Moderne. Tome I. A Utrecht. Chez Guillaume à Poosum. 1712. in 12. Pagg. 276.*

This Journal will come out Four Times in a Year. 1. The I. Article runs upon a Passage of Pliny \* concerning the Antiquity of Letters. That Passage is explained, mended and cleared from the false Glosses of some modern Writers; &c.

2. In the II<sup>d</sup> Article, the Author makes some Remarks upon Eupolemus. He undertakes to shew that this ancient Writer was a Jew, and lived under Herod at the soonest. To prove it, he quotes Clemens Alexandrinus, and mends a Passage of that Father relating to Eupolemus.

3. The III<sup>d</sup> Article is an Essay of a new Life of David, or a Critical Dissertation upon the CX<sup>th</sup> Psalm. The Author designs to publish the Life of that King in a chronological Order, with a literal and critical Explication of his sacred Hymns. He believes that the CX<sup>th</sup> Psalm was composed by David in the 8<sup>th</sup> Year of his Reign, after he had been proclaimed King over all Israel, by an express Order from God, immediately after the Death of Ish-Bosheth. That Psalm, says the Author, "is a Dramatick Poem,

"like many others. Two Companies of "Israelites, or two Men, are introduced "answering one another, and singing the "four first Verses by way of Antiphony. "Afterwards the whole Chorus sings the "three last Verses all at once, by way of "Acclamation. The first Israelite begins, "and turning towards the People sings the "first Verse; The Lord said unto my Lord, "Sit down at my right hand, until I make "thine Enemies thy Footstool." &c. This Article contains only an Explication of the first Verse. The remaining Part of the Dissertation will be inserted in the Second Volume.

4. An Account of Meziriac's Translation of Ovid's Epistles into French Verse, with a Commentary, makes the Subject of the IV<sup>th</sup> Article.

5. The V<sup>th</sup> contains an Extract of a Discourse concerning the true Notion of the Lord's Supper, publish'd by Dr. Cudworth in 1642. That Learned Man undertook to shew, that the Lord's Supper is not a Sacrifice, but a Feast upon a Sacrifice (the Sacrifice of Jesus Christ,) like those Feasts that were celebrated by the Jews and other Nations. The Author of the Journal approves this Notion, and says, that "when we eat the Consecrated Bread, and drink the Wine, it is the "same as if we should eat and drink some "Parts of the Body of our Lord once offered "up for us upon the Cross. Hence it is, that "Christ himself says in the Institution of "that Holy Ceremony, This is my Body, and "this is my Blood, eat and drink ye all of it, because the Bread and the Wine represent his "sacrificed Body. So that when we partake

\* Literas semper arbitror Assyrias (the Author reads Assyriis with M. Perizonius) fuisse, &c. Plin. H. N. Lib. VII. c. 56.

† Printed at Bourg in Bresse in the Year 1624.

" of



“ of the Lord's Supper, 'tis just as if we  
 “ feasted upon the Remains of that Great  
 “ and Divine Sacrifice : Which is a *Federal*  
 “ Rite, or a Ceremony of Confederation.  
 “ From whence it ought to be absolutely in-  
 “ ferred, that Jesus Christ does not *make us*  
 “ *Partakers of his own Substance.* (The Author  
 “ quotes Calvin's *Catechism for the LIId*  
 “ *Sunday*) 'Tis true that such and the like  
 “ Expressions have doubtless been used with  
 “ a pious Design, lest the Papists should be  
 “ too much prejudiced against us, and to  
 “ endeavour to bring them over to us : Not  
 “ to say that those, who made use of them,  
 “ did not perhaps understand the Matter  
 “ perfectly. But the Truth being once  
 “ known, it ought to be produced in all  
 “ its Purity ——— and consequently one  
 “ ought to give over that *Holy Nonsense*, of  
 “ which most of our Divines are full ; I  
 “ mean especially our *French* Divines, and  
 “ even the most modern ; however they are  
 “ all Men of Learning, &c”. The Author  
 “ excepts three Divines, who (says he) come  
 “ nearest the true Notion of that Matter, viz.  
 “ Mr. John Mestrezat, Mr. Ostervald, and Mr.  
 “ de Superville. He commends a Sermon of  
 “ Mr Mestrezat upon 1 Cor. X. 16. preached  
 “ at Charenton the 9th of September 1655. He  
 “ adds that “ no Ceremony was ever more  
 “ Important, and more August and Sacred  
 “ than the Lord's Supper ——— and  
 “ therefore it is highly necessary, that those  
 “ who teach Christians the Exercise of reli-  
 “ gious Duties, especially concerning the Lord's  
 “ Supper, should not fill their Brains with  
 “ Smoke and vain Vapours, but give them  
 “ a clear and true Notion of that Holy Ce-  
 “ remony, &c”. The Author wonders  
 “ that Dr. Cudworth, and Bishop Patrick in his  
 “ *Mensa Mystica*, should not so much as name  
 “ Stuckius, tho they took many Things from  
 “ his *Antiquitates Conviviales*. However he  
 “ acknowledges the Merit of those two Learn-  
 “ ed Men, and highly commends them.

6. The VIth Article is a Critical Disserta-

tion, (communicated to the Author of the  
 Journal,) concerning the Prize of the Py-  
 thick Games.

7. Three Remarks upon so many Passa-  
 ges of the New Testament are the Subject  
 of the next Article. 1. The first Passage is  
 that of St. Matthew VI. 34. *Take therefore no*  
*thought for the morrow ; for the morrow shall*  
*take thought for the things of it self, &c.* The  
 Author says, the Greek Word *αμεριον* does  
 not signify here *the next Day*, but *the time to*  
*come* ; and that the Passage should be ren-  
 dred thus: *Take therefore no thought for the*  
*time to come, for the time to come shall take*  
*thought, &c.* 2. The second Remark con-  
 cerns these Words, *from the Foundation of the*  
*world*, in St. Matthew's Gospel, Ch. XXV.  
 v. 34. The Author maintains that *καταβολη*  
 is not well translated by the Word *Foundati-*  
*on*, and that it signifies here *Beginning* : There-  
 fore, says he, the Words of our Saviour  
 ought to be rendred *from the Beginning of the*  
*World*. 3. Upon these Words in St. Luke V.  
 39. *No man also having drunk old wine straight-*  
*way desireth new ; for he says, the old is better :*  
 The Author observes that they can have no  
 other Sense but this: *as Men, who are used to*  
*old Wine, cannot relish new Wine ; so the Jews*  
*being used to the ancient Oeconomy of Moses,*  
*cannot relish my new Doctrine.*

8. The VIIIth Article is entituled, *In*  
*Nummum, Drusum Tiberii filium, ejusque libe-*  
*ros, exhibentem Dissertatio Historico-Critica.*

9. The IXth Article concerns some new  
 Books.

## ERRATUM.

In the last Sheet Pag. 143. Col. 2.  
 Lin. 2. from the Bottom, read, endea-  
 voured to reconcile the Prote-  
 stants.

L O N D O N : Printed by J. Roberts : And Sold by A. Baldwin,  
 near the Oxford-Arms in Warwick-Lane. (Price 2 d.)